

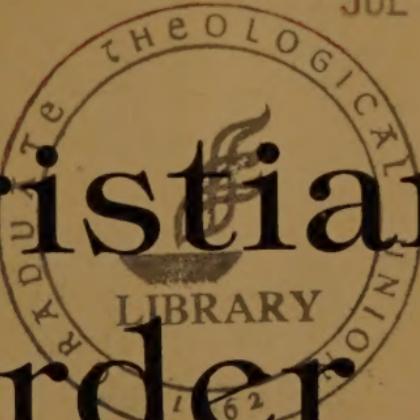
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Christian Order



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— *Paul Crane, S.J.*

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Christian Order

EDITED BY

Paul Crane SJ

VOLUME 25

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How Stupid Can You Be ?

THE EDITOR

JUST how stupid can you be? Where the secularised societies of Western Europe and North America are concerned, it seems to me that there is likely to be no end to the stupidity that besets or, rather, besots them. Except that, in the case of Western Europe, one end is already in sight in the not-too-distant-future—a Muslim takeover. This appears as a virtual certainty where France is concerned. According to the gallant pro-lifer, Father Paul Marx, OSB, France will be a Muslim country by the year 2035. The reason is very simple. France's large immigrant population—mostly Muslim—maintains a high birth-rate, whereas that of the native French is the lowest in Europe. Hard on the heels of the French is that of the Italians, with the West Germans only fractionally behind. And already, in the schools of many German cities, the children of Muslim immigrant workers outnumber those of the West Germans, whilst the Austrians have the third lowest birth-rate in the world: the German balance will not be redressed from that quarter. Meanwhile, here in Britain, I am told that the Muslim religion is the fastest growing of all. On the other side of the Iron Curtain, it needs to be noticed most carefully that Muslims constitute a steady

ily increasing proportion of the citizenry of the constituent republics of the Soviet Union. Maybe, if the surge continues East and West of the Iron Curtain, one-time Christian Europe will find itself swallowed up within a Muslim world, with the peace of Allah bringing it to a unity, denied for so long by Christians who lacked the courage, the conviction and the depth of Faith that would have brought it the peace of Christ.

These thoughts of mine were provoked when I read in *The Daily Telegraph* (13/4/84) of the European Parliament's approval of a report calling on the Social Ministers of the ten countries concerned to "study the practical measures which could be taken" to halt the downward trend. The motion before the European Parliament said:

"The population of the Europe of the Ten will account for only 4.5 per cent of the total world population by the year 2000 and only 2.3 per cent by 2025, as opposed to 8.8 per cent in 1950."

Muslim take-over or not, the stupidity of the drive against babies that has afflicted Western Europe for the last thirty years is almost unbelievable. This, quite apart from the pervading immorality of its malicious selfishness. For, it should have been plain enough to even the meanest intellect that all-out war on the unborn through contraception and abortion could only result in a situation in which the old, incapable of work, would form a larger proportion of contemporary society as time went by, whilst those capable of maintaining the economy at a level capable of supporting them would grow steadily less. The end of that story could only be a slither into destitution that gathered pace as the years went by. Held back for a little while by euthanasia—at first voluntary, then enforced, and always immoral—the end of the story could only be a western world engulfed deservedly in its own home-made disaster, of fearful dimensions.

Now, it appears that Europe—after a thirty-year fling of the anti-life crusade—is just waking up to what is happening. How stupid, indeed, can you be? And having woken up it has called for a study of "the practical measures that could be taken" to avert catastrophe. Once

again, in the light of this call for "practical measures", I ask, How stupid can you be?

Let me tell the European Parliament this. There are no practical measures. And why? Because at the root of the present drive against children, there is the total selfishness of so many, who find children a bore because interfering with the pleasures of a secularized existence, which leaves no room because having no time for them. Against this mentality which pervades Western Europe, governments have no effective measures. The question at base is moral and, in the moral field, governments are ham-fisted. There is place here only for the Church. Whether, in its present confused condition, it can make a major contribution to the solution of this appalling problem is a question that provides the best of men with matter for entirely reasonable doubt.

How it is done (1)

From a missal published in 1961;
Feast of **St. Charles Borromeo** :

"St. Charles, Cardinal Archbishop of Milan, was one of the greatest and holiest prelates of the years when the great Council of Trent was being completed, and its enactments put into execution. He reformed the clergy and renewed the spirit of the monasteries in his diocese. He died A.D. 1584".

From the present Office of Readings;
Feast of **St. Charles Borromeo** :

"Born at Arona in Lombardy in the year 1538. After obtaining his doctorate in both civil and canon law he was created a cardinal by his uncle, Pius IV, and was chosen to be Bishop of Milan. He became a true shepherd of his flock, and frequently went around his diocese, called synods, made wise regulations for the good of souls, and worked for the good of Christian mortality. He died on 3rd November in the year 1584".

— R. S.

The Author demonstrates with clarity and vigour the absurdity of contemporary evolutionary theory and the foolishness of "Catholic" catechetical teaching that accepts it. One result is the increasingly animal society of the present. Appended to this article by way of illustration, is a page from a catechetical syllabus in use today in Britain.

Three Cheers for Adam and Eve

JOHN G. CAMPBELL

UNDoubtedly, the greatest triumph so far of the catechists who teach Evolution, lies in the general acceptance among the young of the belief that Adam and Eve are but creatures of myth. It is truly an extraordinary propaganda feat, considering that it can be scientifically demonstrated that Adam and Eve, our First Parents, were real historical persons, which scientific proof it is a pleasure to demonstrate.

First, please note the unscrupulous nature of the constant campaign against the doctrine of the existence of our First Parents, one designed to make those children who adhere to the orthodox belief feel ridiculous. The evolutionist catechists will laughingly inform their pupils that Adam and Eve were, of course, just mythical figures, suited to the understanding of the credulous and uneducated people of old, whilst modern educated people do not require such props for their beliefs; one nun catechist recently pronounced along these lines in the Catholic Press. Another example: a priest lecturer at a Teacher Training College began his lecture by expressing the hope, "that no one here believes in the old Adam and Eve stuff!" By such browbeating is the doctrine of our First Parents suppressed.

So, the pupils are informed that there is no need actually to believe in these mythical figures—mere symbols—who were supposed to have magically appeared upon the earth, because “Modern Science” has shown that man developed from the apes in the ordinary process of nature. Here is the crux of the matter, and here we must pull the carpet from under their feet, by pointing out the elementary facts of human genetics.

I deliberately refrain here from quoting eminent scientists to the effect that the ape-man transition is impossible, for, in this case, general human observation suffices. Nor need we waste time by going into such details as genetic codes, genes and chromosomes, and so on; again the two general laws of human genetics are before our very eyes:-

1. Man and the animals cannot interbreed. There has never been a horse-man, the centaur of fable, and nowhere in what is called “Darkest Africa” do there emerge ape-men, the products of one animal and one human parent.
2. All the races of mankind can freely interbreed with one another, and thus we see all sorts of racial mixtures, whilst the products of these racial mixtures are everywhere immediately recognizable as human beings.

These two laws are, of course, two aspects of the general law of mankind, and it is to the first aspect that we must first address ourselves. This means, as man and the animals cannot interbreed, that every human being born must have been born from the union of two fully human parents. And thus, no matter how far back in time we carry the search for “man’s first ancestors”, the first human child to be born must have been born of pre-existing fully human parents. But where did these pre-existing first parents come from, as they in their turn could not by all the laws of genetics have derived from the animals? The answer comes with great clarity; these first parents of man must have been a special creation of God. The Genesis account of God directly creating Adam and Eve is the only one that corresponds with the facts of the genetic sciences. Adam and Eve were scientific persons after all.

(It's certainly an amazing age, when one has to become quite alphabetical to inform the *savants* of what every countryman has always known).

Now, having consulted the pamphlets of the Evolutionist theologians, our catechists return to give the explanation of how the ape into man transformation came about: it was through "the great mutation". But this is simply a sleight of hand with words. The word "mutation" has a precise scientific meaning; i.e., a change in the structure of the organs or cells. One does not say that the changing of the water into wine at Cana was a "mutation", one says it was a miracle. And it would certainly be as much a miracle were God to produce from the genes of the apes that being whose soul is different in kind from anything to be found in the animal kingdom; that unique being, who believes that he is the lord of that animan kingdom.

Not only that but, as Evolution theory demands the evolution of man from the ape everywhere, it means that God must have worked hundreds, if not thousands of these miracles. The point is, being so miracle-minded, why do they object so strongly against the single creative act of God creating Adam from the soil of the earth?

The answer is, because it was a single act. The Modernist theologians, in their drive to eliminate the doctrine of Original Sin, have seized upon polygenism via Evolution as the "proof" that Original Sin could not have been transmitted to the race by one pair of First Parents; a few years ago two Modernist clerics produced a pamphlet showing that our dull-witted ape-man ancestors could not have committed the great sin. Then, how do they get round the Genesis statement — repeated ten times — that God made all things "each according to its kind". They inform us that the scientists have shown that there is now required a different "interpretation" of Genesis.

Our Scientific Theologians.

Well, since they pin their faith upon the statements of the scientists, here is one for them from a truly eminent scientist, Professor Louis Agassiz of Harvard, in his *Methods of Study in Natural History*:

*The theory of evolution is a scientific mistake . . .
there is not a fact known to science tending to show*

that any being in the natural process of reproduction and multiplication has ever diverged from the course natural to its kind, or that a single kind has ever been transmuted into any other.

But there are hundreds of such statements by eminent scientists declaring Evolution to be impossible, and surely it was the duty of these so-called intellectuals of Catholic Religious Orders to acquaint themselves with them, as well as with the works of the no-God scientists—in fact, practically the same statement as above can be seen in the *Encyclopaedia Francaise*. At the very least, one might think, the exposures as forgeries of the various ape-man skulls should have made them conduct a few enquiries into the whole ape-man concept. Instead, they have seemingly brushed all caution aside and, fired with the fervour of the new Pelagianism, they have boldly concocted religious syllabuses informing the children that ape-man is simply a scientific fact; and thus they teach a pseudo-science as the basis of their false theology.

In fact, there are several of these syllabuses in circulation openly stating that our First Parents were mythical figures. However, it is not the purpose of this article to analyse further these various documents, but it is pertinent to point out that any syllabus which denies that Original Sin is an historical fact committed by one man, Adam, is openly heretical. Pope Pius XII pointed this out in *Humani Generis*, quoting the Council of Trent, to the effect that Adam committing Original Sin and transmitting it to us all by heredity, is a defined dogma of the Catholic Faith.

Therefore, those catechists who, in their zeal against Adam and Eve, would undertake to teach an evolutionary syllabus, had better ascertain the facts for themselves, for they cannot remain as Catholics whilst teaching a doctrine opposed to defined Catholic doctrine. Let them see the position into which they have landed themselves by following the Modernist crusade against our First Parents.

A Little Syllogism.

But today, owing to the pressure of continuous Modernist propaganda, all sorts of odd ideas have gained cur-

rency in the Catholic body, amongst them the idea that it is now possible for the Church to change its defined doctrines; some actually labouring under the impression that the Magisterium or Teaching Authority of the Church has tacitly given up the right to define anything at all. For this reason, it became necessary to counter the Modernist's challenge to Adam and Eve on the ground they themselves have chosen; namely that of natural science. And for any who could possibly have missed the points of the preceding argument, here they are in a little syllogism!

It requires two fully human parents to produce a human being. The two first parents of the human race must have been two fully human parents. Therefore, as these two first parents could not have been produced by animals, they must have been a special creation of God, those whom we call Adam and Eve.

Yes, it is quite a joke; in the long list of human ancestors the allegedly mythical Adam and Eve are the only ones whose authenticity is scientifically guaranteed and, if they had not been real, none of us would be here today pondering the matter. A few years ago a book asked the question, *Has the Catholic Church Gone Mad?* It must indeed be so, for here are its intellectuals disowning their necessary human ancestors, declaring that we are descended from creatures of wildest fable like the centaurs, beings who could never possibly have existed.

As we shall see, our intellectuals have greatly assisted in the process of making us non-persons.

The cult of Ape-Man

The prophet of the ape-man cult was, of course, Charles Darwin. And he was actually warned by his old Cambridge tutor, Professor Sedgewick, of what would happen were his new ideas to become generally accepted. Professor Sedgewick said: "Humanity might suffer a damage that might brutalise it, and sink the human race into a lower grade of degredation than any into which it had fallen since its written records tell us of its history."

Darwin, we are told, was quite an amiable man in his own circle, but what concerns us here is the objective fact of what he did write down in his message to society. In his *Descent of Man* he avers that the human soul is but a development of that of the animal kind. And in his *Life and Letters*, 1881, he stated, "With me the horrid doubt always arises whether convictions of man's mind, which has developed from the lower animals, are of any value, or are at all trustworthy. Would anyone trust in the convictions of a monkey's mind, if there are any convictions in such a mind?"

There it is, as clear as a bell. Here is what Darwinism is really about, a new doctrine of the nature of man, boldly consigning him among the animals — such things as the gills of the fish and the neck of the giraffe being merely *hors d'oeuvres* before the meal.

Today ape-man or monkey-man is enthroned on the altars of our secular society. For example, during the Christmas festivities of 1983, a TV flash showed us a giant figure, 80 feet high, of King Kong hoisted on the facade of a London hotel. Once they would have depicted the shepherds gazing at the angelic messengers in the midnight sky.

This idea of animal ancestors has become an obsession with modern man; and he has run amok. We see the victim of an assault complaining, "he acted like a mad beast"; whilst a judge, rebuking a gang of youthful muggers, has to comment, "they acted like a pack of animals".

But wait a minute! Here is surely the old Adam coming out; first he blamed Eve for giving him the apple; and now he is blaming the animals for giving him bad example. It's really a lie about the animals, for they do not indulge in mugging for fun or mass rape, rather they are usually model citizens of their animal kingdom.

Truth is, ape-man, that mythical being, is modern Adam's attempt to put the guilt of his concupiscence and misdeeds upon the nature which he is supposed to have inherited from his alleged animal ancestors. Once the young were taught that they came from Adam, the unique being who was given free will and direct moral responsibility to God. Now they are taught that they come from

the animals; they see that the animals act according to their instincts; so they also act according to what they think are their animal instincts, which are, in fact, the passions of fallen Adam. When a false idea is planted in the child's mind the poisonous fruit appears sooner or later.

So, today, one hardly dare step off the main streets for fear of being mugged, whilst the old have to bar themselves in their homes for fear of attack by youthful gangs. One might also mention that dreadful new phenomenon, the schoolboy rapist. But it is unnecessary to paint the picture further. We are all too familiar with the norms of the ape-man society.

Why not Abortion?

But the real menace to human life lies not in the gangs of muggers, but in the fact that the State itself has become a killer. For at least a generation the graduates of the universities have been Evolutionist in their philosophy, advocates of the idea of animal man, and from these come the legislators (or those who mould them) and the medical doctors who staff the State hospitals. It may be that many members of this elite have always been Manichean, anti-life in outlook, but the general public acceptance of animal man has given them *carte blanche*. Thus, Darwinism has become the official philosophy of anti-life. This is not surprising when one considers that Darwin's great discovery was that the survival of the fittest, the elimination of the unfit, was the law of nature.

Thus, many millions of unborn children are each year murdered in the hospitals of Western civilization. At the same time, evidence of nurses makes it abundantly clear that Mongoloid and other defective children are also being "put down".

And now, summing up the whole anti-life philosophy, we have the euthanasia lobby, one of consistent propaganda and with powerful connections. A year or so ago, the B.B.C. presented a programme showing cripples in wheelchairs tearfully demanding the right to be put out of their misery; "the right to chose". These poor people were obviously carefully brainwashed, but the sentiment dis-

played did evoke considerable response in society. The same propaganda-line makes much play with those poor old people, who are just human vegetables; in plain language, they are *unfit*.

Let no one foolishly imagine that "the right to chose" would remain for long, with public speakers already pointing out the burden of having so many old people in society. No, voluntary euthanasia would soon become voluntary-compulsory euthanasia, the elimination of the aged and all other unfit members of society.

And why should not such a state of affairs be; for, if we are members of the animal-kind, why should we expect to be accorded superior treatment? We shall be reminded increasingly of this philosophical principle. Of course, we still hear platitudes about "the sacredness of human life", but it is only necessary to point out that these come from those who assent to our society, now terrified by mass killings of the unborn.

Such is the contemporary society, the fruit of the great no-Adam-and-Eve, the man-from-the-apes crusade. Those Catholic catechists, who have joined so fervently in this crusade, should start setting themselves furiously to think. Do they not see, before their very eyes, the outline of Professor Sedgewick's forecast of ". . . a lower state of degredation than any into which it (society) had fallen since its written records tell us of its history".

A final thought.

Our first concern, of course, is that our schoolchildren are being told the great lie, that Adam and Eve were mythical beings. So, when your children come back from school and inform you that teacher says there was no Adam and Eve, we come from the monkeys, point out to them, that animals cannot produce an animal of another kind, far less human beings. And drop a note to the teacher, asking him or her if he is unaware of this great fact of nature.

It may be what Mark Twain called "the idle thoughts of an idle fellow", but is there something in modern mass education which dulls the natural intelligence and makes those long subject to it very susceptible to brainwashing?

For here we have "educated Catholics", who would reject out of hand the idea that their domestic cats could produce puppies, and yet they march off to school to inform their pupils that it was animals who produced the first human beings—all because they have been told that Genesis must be wrong.

As the Emperor Napoleon once remarked, "It's amazing what men are prepared to believe as long as it is not in the Bible".

APPENDIX

From an English Diocesan Syllabus, in illustration of John Campbell's contention in the opening paragraphs of his article.

D. BIBLE

Bible passage	Incident	Winding Quest
Genesis Chs. 1-3 esp. 2 : 5 - 3 : 24	Adam and Eve	309 - 311

How the bible passage fits the theme :

The story of Adam and Eve is not history, and is not meant to be. The story is in no way a description of actual events or actual people at the beginning of creation. It is certainly not telling us that God first created just two people, called Adam and Even. Like a few (very few) other passages in the Bible, this story is a myth. But by means of a story it tells a lot of truth about all men and women everywhere and at all times, past, present and future.

It says e.g. that all the (moral) evil in the world is not God's fault, but man's

that men and women are equal

that temptation seems to come from outside

that people who do wrong always blame someone else

that one wrong action often leads to another

that man feels "banished" and "not at home" on earth

that all men are equal in God's eyes

(brothers and sisters, "sons of Adam and daughters of Eve")

that in spite of man's constant wickedness he still goes on hoping

The apostle Paul looking back after Jesus's resurrection naturally said that Jesus put right what Adam and Eve put wrong, and that he put it right more powerfully than the wrong put things wrong in the first place. In Jesus man's hope is proved right.

The Adam and Eve story says too

that God never stops loving us even when we have done wrong, no matter how serious a sin we commit.

This last statement may seem an unusual conclusion to draw from Genesis 1-3, but scripture scholars (and Eucharistic Prayer IV) show that the stress is on God's mercy shown to us from the very start. One simple illustration of the story-teller's intention is the way he makes God fashion the clothes for Adam and Eve after the fall (3:21).

See the Suggested Lesson Scheme below for further clarification.

How it is done (2)

From the Roman Missal : Feast of St. Pius X

".... He governed the Church with a firm hand. He brought about a revival in church music, established a Biblical Institute at Rome, and reformed the Roman Curia. He promoted frequent and even daily Communion and allowed children to approach the altar on attaining the age of reason.

He condemned that 'synthesis of all heresies, Modernism, and defended the Church's liberty against civil interference. Worn out with work, and having failed to prevent the outbreak of war, he died on August 20th in the year 1914. He was canonised by Pope Pius XII in the year 1954".

From the present Office of Readings : Feast of Saint Pius X

".... He made it his object in his pontificate to restore all things in Christ, and he did this by his simplicity, his poverty and his fortitude. He renewed the true Christian life among the faithful and he fought strenuously against the errors which were sweeping through the Church at the time. He died on 20th August in the year 1914".

— R. S.

The Priest: His Identity

FR. PLACID CRONEY, O.P.

OF all the strange ideas that followed in the wake of Vatican 2 the strangest, the oddest and most incomprehensible was the idea of a lost identity by Priests. A sort of mysterious illness, not widespread but serious enough. Priests were asking who they were. Like mentally sick people who had lost their wits. Who am I? What am I supposed to be doing? How do I fit in with the rest of my fellow beings? What IS my work? Am I serving any useful purpose in society? I seem out of place in the scheme of things in today's world? A fair description I think.

I was staggered and completely at a loss to understand how this mysterious hitherto unknown illness could have originated. Could it be the work of "Screwtape"? C. S. Lewis was fresh in my mind.

I shall attempt to answer the question: "What is the identity of the Priest?" Priests are consecrated for the purpose of celebrating the sacrament of Christ's body. (S.J. Q65 A2).

Again: It belongs to a priest to consecrate the Eucharist, which is the *principle purpose* of the priesthood. He teaches that the different degrees of the sacrament of Order have their special significance and purpose from their relation to the Blessed Sacrament.

The Sacrament of Order is for the Sacrament of the Eucharist and as the Church. Altar, Vestments and sacred vessels which are destined for the Eucharist require to be consecrated, so also do the ministers of the Eucharist; it is this connection which is the Sacrament of Order.

If the Sacrifice of the Mass is the principal act of a priest's life as a priest, it follows that the more fully a priest lives in and by the Mass, the more fully will he share in the grace, spirit and power of the Priesthood. The gifts of the Priesthood are given in view of the Mass.

The Priestly character is that extraordinary power which is indelibly impressed upon his soul and which

gives him the power of the Divine Mediator, to stand as a Mediator between the people of God, to offer to God on behalf of the people, thanks, praise, glory and to petition His mercy and to obtain from God, for the people, the mercy and graces he has officially requested.

That form is "*Accepere potestatem offerre sacrificium Deo missasque celebrare pro vivis et defunctis*". It is in view of the Holy Sacrifice which the priest is to celebrate that all graces "*gratiae sanctificantes et gratis datae*" are given to the priest at his ordination and which constitutes the sanctity of his state.

This first and foremost means progress in personal sanctity for each priest. Therefore our personal sanctity is essentially bound up with the Holy Sacrifice and therefore again the priest should look to this Sacrifice before anything else as the outstanding and most important action of his daily life. The Mass should be what it is meant to be the *centre* of a priest's life. Everything should lead to it and be accomplished for it, just as everything in Our Lord's life was done in view of Calvary.

Again, St. Thomas tells us: "*Ad idoneam executionem ordinum non sufficit bonitas qualiscumque sed requiritur bonitas excellens.*" And this is the reason why the Church takes all possible precautions to safeguard the sanctity of the priesthood, safeguards which entail a very great amount of self-denial. We are set free from any number of cares which are the lot of other men—but simply that we may have greater opportunity of attending to God. We are bound in conscience to be men of prayer, to study the scriptures, to be poor in spirit. Not to court favour with the rich and powerful. Our only aim should be to become more comfortable to the Eternal Priest. To become more and more Christ-like. If this is our constant aim, our first priority, we need have no fear about everything else in our lives being in right order. Our identity? To offer sacrifice to God and celebrate Mass for the living and the dead.

We have been chosen by God for a purpose—to act as mediators between Him and those given into our care. That is our work. We have to give the word of life and salvation to our people. "*Labia sacerdotis custodient*

scientiam, et legem requirent de ore eius" says the prophet Malachy. Ourselves we shall obtain that knowledge from the Word of God, incarnate under the appearance of Bread more than from any other source, and this knowledge will be obtained particularly in the Sacrifice of the Mass if we ask for it.

Christ Our Lord is the Eternal Priest because He is the Divine Mediator. His entire earthly life was lived in view of His Eternal Sacrifice. He wills that this sacrifice should cease on Earth only when time should cease and in order to perpetuate the Sacrifice he consecrated His Apostles His Priests, made them there and then mediators with Himself and empowered them to pass on the power He gave them. We have received this power. We are mediators because we are priests and vice versa. The power was given to the Apostles when Our Lord celebrated the First Mass, can we not see the conclusion? Our Mass is for us not only the most powerful means of sanctification but the source from which we shall obtain the light and the strength to act as mediators.

The saints realised this. The Mass made them saints. They had a positive super-conscious discernment of Our Lord's personal presence at Mass which obviously produced manifest effects. We may recall the saints at the altar and their complete absorption in the Living Christ, their fears and transports not of sentiment, but sheer appreciation of the Presence as the truth of it worked in the after-glow of that reality for the rest of the day and every day. Our morning contact with Jesus Himself is no less real than was theirs, our perception of Him may be equally acute.

But what effects the day may show must remain purely personal, individual beyond even the suggestion of an outsider except to remark that both character and conduct, occupation and endeavour must somehow be directed by the remembrance of His coming and dictated by His personal influence over us.

They were conscious always that they were mediators between God and Man. We were bidden at our ordination to imitate Him Who performed that Act first—the Sacrifice of the Mass. In other words we were told to pen-

trate as deeply as possible into the meaning and purpose of the Mass, to use the Mass as the great means of growing in the life of the Great High Priest, consequently of growing in holiness. We will not penetrate as deeply as possible into the meaning and purpose of the Mass unless we stop to think seriously occasionally on the great act we perform morning by morning. There are many saints of the Mass who will help us if we ask their help. Never for long should we be unconscious of what I would call the three magnetic poles. This goes for our people as well as ourselves: *The Mass, Holy Communion, the Tabernacle*. As Priests, so people.

It is possible for us priests to become casual in the matter of entertaining the Living Christ within us, to allow the moments of actual union to pass without observing Him, without making the meeting a conscious encounter. It is possible to remain detached whilst He is with us, to recognise His reality, even to ignore Him. The Disciples knew not that it was Jesus. They failed to recognise Him, to discern Him. It is possible to be estranged, not to be on good terms, on speaking terms!

Here as I have said, the saints point the way. Communion was for them the meaning of every day, the very summit of human existence, the point of transformation when time ceased and the world fades out. And simply because they had become One with Christ. If we cannot become saints of the Eucharist, we can become priests of the Eucharist, heart and habit. That common expression of "going to communion" may be unfortunate. Our forefathers spoke of receiving Christ's Body which suggests the incoming of a Person.

life was expressed and compressed into those few words
life was expressed and compressed into those few words
"Imitamini quod practatis". We were to show forth by
our celebration of the Mass "The mystery of the death of
the Lord." Therefore we were to mortify ourselves and in
this way trample upon our vices and evil desires. It was
in the Mass that we were to obtain the knowledge which
would make our doctrine the spiritual medicine we gave
to the people of God and it was in the Mass that we
would learn to make life "The delight of the Church of

Christ by the good odour of our virtues". The obligation is a grave one and on our ordination day we were reminded of the gravity. By our Mass we stand or fall. And so we ask ourselves—what does my Mass mean to me? What is it really in my daily life? Do I use it as the most powerful means of obtaining grace for myself and for others, of growing more like Him in whose eternal Priesthood I share and of becoming in the true sense a mediator? There may be cause for regrets but there must be no grounds for discouragement. "*Prospere, Procede*".

Another of them

Miss A. kept house for her brother, Canon A. for twenty-seven years. When he died, she moved into a flat near the Parish Church. Faithful as ever, she was happy to live out her days in the shadow of the Church she loved.

When "The Changes" came, she was in her sixties: bewildered, but loyal, she tried to adjust. "The Church" she was told, "wanted this . . .": "The Church wanted that . . ."

She settled, in the end, for a minimum of attendance. She did not go to Midnight Mass at Christmas, nor to the Easter ceremonies. Because I understood, she once said to me, rather in the tone of one discussing the weather: "My heart is broken".

Eventually she moved to a country place, about ten miles from a large town. From here she wrote that the little Church, although quite recently built, was beautiful; the Parish priest was kind; there was peace and reverence. Unfortunately, he was due for retirement, and the next priest introduced a "Folk Mass" on alternate Sundays. So she, being now in her seventies, went on Sundays by train to the next town, where there was a regular Latin Mass. I heard lately that she had died. May she rest in peace.

— R. S.

In this second article, Father Crane looks at the self-enclosed Catholic community, as found in pre-conciliar Holland and French Canada, and finds it incapable, in the climate of today, of preserving the Faith.

CURRENT COMMENT

Secularism and the Protected Church : 2

THE EDITOR

The Self-Enclosed Catholic Community

ONE has not to look far to light on situations where the Church may be said to enjoy a protected status differing from that accorded by the State and which I attempted to analyze last month. In the cases I have in mind here the protection might be described as self-imposed by local Ecclesiastical Authority, the object being to preserve the Faith of the local Catholic community through what might be described as close clerical oversight on the part of a clergy accorded by custom and tradition a *social* status of special significance within its midst. Over the years, the priest came to be regarded as the Lord of all he surveyed. His word became law: to it he expected submission: he usually got it. The situation could be described aptly enough and without rancour as one, not of tyranny, but of clerical dominance. It bred submissiveness, which found expression in external conformity. Within—especially among the young—there was a certain resentment, expressed not infrequently in cynicism; sometimes, even, in anger. I remember a mature teacher from Zimbabwe who was attending one of my courses at Claver House some years back. When I urged him in a class-discussion to argue the toss with me, he remarked that in his country he had been told as a teacher by a priest that he should never argue with a priest. I told him that was nonsense and urged him to make his point. He did, I am happy to say—and with great vigour.

Clerical Dominance in Self-Enclosed Communities

I could quote other cases in illustration of what I would describe as the submissiveness expected of the laity in Catholic communities subjected to the kind of clerical dominance I have described above. This is bad, not only for the laity who tend to be regarded and, indeed, treated as children; but for the priests and religious themselves, whose relatively easy passage with their own parishioners gives them an exaggerated idea of their own importance, whilst robbing them at the same time and in their own eyes of any seeming need to burnish what knowledge of philosophy and theology they have gained from their seminary studies by setting it within the context provided by the personal difficulties and problems of so many to-day. These they do not know because they do not want to listen to those who are confronted with contemporary problems in their personal lives. And their reason for doing this is that the clergy of self-enclosed communities know within themselves that they are incapable of coping adequately with those who are lumbered with such problems. When they do answer them it is usually in generalities. Thereby, they avoid the complexities of personal involvement in particular problems. The habit of clerical dominance within and over the self-enclosed community which they have inherited and often enough—however subconsciously—cultivated, has not merely dulled their sensibilities, but dimmed—in some cases almost to zero—the store of what seminary knowledge they had and which has long since atrophied through non-use. Thus bereft, they are left with the social status that custom has long accorded them. This they defend fiercely, for it is all they have. Their insistence on outward conformity to external practice becomes stronger than ever under these circumstances. Too often the price paid is the erosion of its inner content. Thereby the medium becomes the message. The people know little, if anything, of the significance of their Faith. No more do their priests. Administration and admonition have dulled the clerical mind to its true significance. Within the self-enclosed community conformity is all: religion no more than a way of life to be preserved.

The Dutch and the French Canadians

It is important to notice that these words are aimed *in no way* at the priesthood in general. What I have just been speaking of is a priesthood within a Catholic community, self-enclosed in the interests of the supposed preservation of the Faith of its members. I can think of two Catholic communities whom I am sure it would not be unfair to describe as coming close to the situation I have just attempted to describe. One is the Dutch and the other is the French Canadian, though I hasten to add as I mention them that there were and are in both communities some magnificent priests whose lives, learning, personal relations with their people and pastoral activity stand out as splendid exceptions to the generalized picture of the priesthood in a self-enclosed Catholic community as I have attempted to describe it. Neither would I describe any priest or religious in such a community as motivated by malice. What I am saying is that it is almost inevitable that, under such circumstances, they should drift into an attitude of dominance over the laity, which tends to leave them to themselves as members of a somewhat remote clerical caste. Under such circumstances, the concentration of a clerical establishment tends to be not on the preservation of the Faith of the people, but on the perpetuation of itself; which is seen as secured on a basis of the outward conformity of the Faithful to the external practice of their religion, without undue regard for the significance of its inner content in their lives. What is not seen or looked for by clergy and religious, under these circumstances is the resentment aroused in many of the Faithful by what appears as their subjection to meaningless religious conformism.

And so it has proved, I think it is fair to say, in both these communities in the wake of the second Vatican Council. In proof, one need only note that in Holland and French Canada the Faith has come near to collapse with the "renewal" that was brought to both in the years that followed the Council. This brought with it the prospect of breaking with a past that so many of the younger generation in both countries found close to intolerable. The understandable, but unthinking and insensitive attempts

in the Catholic communities of Holland and French Canada right up to the Second Vatican Council to enclose the Faithful in a way of life, long since outmoded, merely prepared the way for the collapse that was to come. This is the point I have been trying to make. At this stage—and by way of footnote, so to say—it is only fair to add that in these latter days the Dutch appear as moving to rebuild their shattered Faith, which has taken such a battering *since* the Council, but in no way *because* of it.

Protectionism and the Preservation of a Virile Faith

What can be said now fairly and with truth, as I see it, is that the protection of the Church by the authority of the State or self-imposed, so to say, in the case of a local and national Catholic community, is unlikely to succeed in its objective of preserving a virile Catholic Faith. History would appear to show that either process imparts to what might be termed the institutional side of the Church (necessary though this always is) a false sense of security; a quiescence which causes clergy and religious to rest content, however subconsciously, with what may be called a Catholic or Christian way of life expressed in fidelity to a routine religious observance without substance or depth, and little more. What is lacking in this arrangement is any significant appreciation by the Faithful of the Faith as a factor in their lives. In consequence many, especially of the younger sort, are restless, seeing their lives as constricted by their Faith rather than complemented and fulfilled by it, open, therefore, to the false promise of fulfilment that secularism brings, whether it comes from without or within the Church, which they regard as imposing on them a type of conformism that puts paid to fullness of living. At the same time, clergy and religious, geared to little more than the upholding of routine religious observance within a relatively closed community, are unacquainted largely with the nature of the secularist thrust from within and without the community. In consequence, they tend to be taken by surprise when it comes and unable to meet it effectively. Their first reaction is to turn to the Bishop for assistance, only to find that he is as surprised and confused as they are in face of secularism at work within his people; the more so

when he is confronted with priests and religious in his diocese possessed by the prevailing secularist ideas, to say nothing of brother Bishops in his country, who appear to tolerate these ideas and, in some cases, even to share them. Thus it is that secularist inroads are made effectively and with ease in the Catholic communities I have been considering.

Against this background, I suggest, the near-disintegration of the Faith in Holland and French Canada and the dangerous confusion that besets it in Portugal, Spain, Italy, Belgium and France is understandable. *Mutatis mutandis*, you can say the same for the United Kingdom, West Germany, the United States, the white countries of the Commonwealth and a good many contemporary city-bound Catholic communities of the Third World. In all the story is roughly the same: routine observance divorced from adequate religious instruction has left the Faith of the young wide open to secularist assault and conquest. Whatever the cause, the Church has had—and is still receiving—a shaking from which she will not recover easily; certainly not without a thoughtful and well-planned strategy, which has behind it a great deal of prayer coupled with a strong determination to carry it through.

Seeds of Present Troubles Lie in the Past

Enough, I hope, has been said in this and a previous article to show how mistaken it would be to attribute the present troubles that beset us solely to the bogus attempts at renewal that followed in the wake of Vatican II and that still continue to plague us. The seeds of the present troubles that beset the Church and divide its members lie buried deep in its pre-conciliar past, as I have been at pains to indicate in this and a preceding article; and, indeed, at other times elsewhere in *Christian Order*. It is essential to realise this as a first step in the direction of healing the present division within the Church, thereby checking the confusion which besets it. Without the healing I do not see easily how effective policy can be formulated with a view to the future restoration of the Faith, which the Church is pledged to promulgate and defend.

Obligations, therefore, are placed on both Traditionalists and Progressives within the Church by the pressing necessity of this restoration. Both need to look with the utmost objectivity at that which divides them, and they will be helped to do this if they take a hard and careful look at its origins.

A Progressive Failure

Where Traditionalists are concerned, I would suggest that they are mistaken if they see the Second Vatican Council *in itself alone* as the source of our present discontents and spend their time lamenting it. Not only is little to be gained from this procedure, but the implication which underlies it is incorrect. The Vatican Council — sound and good in itself — served as a kind of catalyst for the attempted and in many ways bogus renewal, which followed in its wake and which still continues to plague us: this brought into unlovely blossom the seeds of discontent buried in the pre-conciliar past. And the blossoming occurred because the bogus renewal that came in the wake of the Council was, for the most part, predominantly in the hands of those who were already tainted with secularist neo-modernism; determined, in consequence, to suit the doctrinal teaching of the Church to what they thought of as the mood of the moment. In the progressive and neo-modernist mind, the resentment and impatience which underlay the Church's over-concentration in the past on constricting outward observance, would disappear not only when its emphasis in this respect was adjusted and brought into balance (which is fair enough); but (far more importantly in progressive and neo-modernist eyes) when this process of adjustment was paralleled by a watering down of doctrinal and moral teaching and of the respect due to Ecclesiastical Authority, which was pledged to uphold both. In other words a permissive Church; which, in the event, has failed totally in its purpose and brought nothing but disaster in its train. It may well be that many progressive, would-be reformers saw, in the first instance, the defencelessness of those within what I have called the protected and/or self-enclosed Church in face of secular threat. Therefore, they set out to free it, so to say, from

its self-constriction. In the event, they emptied out the baby with the bath water. They failed miserably. Instead of holding fast to the richness of the Faith and preaching this positively, which was the way of valid reform, they watered it down, very often to the point where it was no longer itself and began, thereby, to destroy it. Understandably and most rightly this provoked and continues to provoke a strong traditionalist reaction.

Task for Traditionalists

It is vital that Progressives within the Church be brought to a realization of the havoc they have caused; that they be confronted with it firmly and objectively; that they be led to realize that it *is* havoc, properly so called and *not*, as so many Progressives still make out, the growing pains of valid reconstruction that we see all about us. This needed realization will not be brought by Traditionalists who point, by way of example of what should be, to what they think of us as the golden past of the pre-conciliar Church; to the manners and mores and way of life of those days as the true Catholic ideal that is valid for all time. It is not. It was in many ways defective and deficient. The deficiencies I have sought already to indicate in this and a previous article. The rift between Traditionalists and Progressives will never be healed and the Church given strength from the healing to attempt in earnest its task of reconstruction unless and until each makes a sincere, objective and prayerful attempt to understand the true causes of present divisions within the Church and how each can contribute to their healing. Basic to this is the further realization that no healing is possible outside total adherence to the dogmatic and moral teaching of the Catholic Church and the authority of the Pope that is in support of both. This much is central. There can be no picking and choosing here, hard though Progressives may find it to discard this practice, which typifies so many of them. But the thing has to be faced with firmness and courage. Either Progressives realise that there can be no picking and choosing where the Teaching Authority of the Church is concerned, and proceed to accept it; or else they reject it and leave the Church of their own accord. Refusing so to do, whilst

rejecting its teaching in whole or in part, should mean their public exclusion from it.

No Half-in, Half-out

For Progressives to affect to remain within the Church, as so many do, whilst only half-holding (or holding half) its doctrinal and moral teaching is to invite the perpetuation of the divisions that beset it. This, in turn, can only mean the postponement into perpetuity of any real attempt to equip the Church to meet the relentless challenge of contemporary secularism; to come truly alive in what some describe somewhat disingenuously as a pluralistic society. In a succeeding article, we shall try to sketch out what any attempt to do so entails.

(*to be continued*)

How it is done (3)

From the Roman Missal : Feast of St. Leo the Great

"Leo I, an Etruscan, governed the Church at the time when Attila, surnamed the Scourge of God, invaded Italy. The barbarian captured and burned Aquileia, and then marched on Rome. Pope Leo went out to meet him, and by his God-given eloquence succeeded in persuading him to withdraw. A few years later, Genseric invaded the city, and the Pope induced him to refrain from fire and slaughter.

"Seeing the Church attacked by many heresies, he called the Council of Chalcedon, at which six hundred and thirty bishops present condemned Eutyches and several other heresiarchs.

"He built a number of churches and wrote many works outstanding for their piety and beautiful style. He fell asleep in the Lord in the year 461, the twenty-second of his pontificate".

From the present Office of Readings : Feast of St. Leo the Great

"Born in Tuscany, he became Pope in the year 440. He was a true father and shepherd of his people. He constantly strove to preserve the integrity of the faith, defended the unity of the Church, repelled or alleviated the incursions of the barbarians, and in very truth he is called the Great. He died in the year 461". — R. S.

ASCENSION

Great heroes, past and present, rightly praise them!
God's Mightiness to their high state does raise them!
But Greatest He, Who by love alone impelled
 Performed a Deed unparalleled!
Sole-Begotten Son of an Uncreated Sire,
Deigned to be born Man of the generous Womb
 Of the only sinless Maid,
 From Cave-Birth to another's Tomb
For all Mankind conquered Satan's ruthless strife,
Proving Himself ever the Truest Way of Life.
The Manhood that in Adam had been faulted
King Jesus showed in Him could be exalted
 To obedience divine!
Leaving Himself in glorious Gift 'neath Sign
 of Bread and Wine;
Yielding then His Life in sacrifice entire,
 All willingly He paid
 Man's vastly sinful Debt
 From centuries unswept.
Then broke the bonds of Death, to return again —
Victorious Hero! — to His Divine Domain.
 And when He to Heaven had leapt,
Higher than the Cherubim and Seraphim,
 Triumphant Manhood rose with Him
In glory that was His ere yet the world was known.
 This Manhood now sits glorified —
 Divinely made anew — beside
 The Uncreated's Throne!

Mary Ada George.

In this concluding excerpt from his book, "Partisans of Error", Michael Davies takes the Story of Modernism's first attack on the Church up to its final suppression by the great and courageous St. Pius X. Grievously afflicted, as we are now, there is much to be learnt from the great Pope's triumph over it.

Partisans of Error

THE TRIUMPH OF ST. PIUS X

MICHAEL DAVIES

THE COMMON CONSCIOUSNESS

LOISY and his fellow Modernists made a distinction between faith and history, and between the Christ of faith and the Christ of history. Once this distinction is appreciated it will be clear that the "little red book" of Loisy presented a greater danger to the Church than the teaching of Harnack which it was intended to refute.

True Catholic teaching is that Christ founded the Church by consecrating His Apostles as bishops, and commanding them to teach the truths that He had taught them. Only those prepared to accept these truths could be baptized, and their "faith" meant their acceptance of these dogmas as objective historical facts. The Modernist explanation was totally incompatible with the traditional Catholic position. They claimed that the early Christians did not believe certain things to be true because they had been taught them by the successors of the Apostles, but that the successors of the Apostles taught these things because they were what the people believed. In other words, they were no more than spokesmen who articulated popular opinion. Dogma, they claimed, evolved as follows: the early Christians reflected upon the life of Christ and a consensus arose among them as to who Christ was, what he taught, and what our response to His teaching should be.

This consensus of belief is often referred to as the "common consciousness" of the believers, or as their "collective conscience." Prompted by this "common consciousness," the believers came together in a society to formulate, defend, and propagate their beliefs. Thus the Church originated not as a visible hierarchical society founded by Christ, but simply as a product of the collective conscience of His followers.

Every society needs a directing authority to guide its members towards their common end, and to formulate and systematize its beliefs. This, according to the Modernists, is how the Magesterium, the Teaching Authority of the Church, arose. Like the Church itself, it originated in the collective conscience, and hence *subservient* to the collective conscience. Its function is to interpret and formulate whatever is found by the collective conscience to be helpful to the life of the Church at any given period. Thus the Church, the Magisterium, and faith itself all originate in the people. Their collective conscience is the ultimate authority for what Christians should believe. St. Pius X correctly warned that as under this system the Magisterium derives its mandate from the people, it must be subservient to them, and made to bow to popular ideals. The people do not submit themselves to the Magisterium, the Magisterium submits itself to the people. Here are his exact words:

No religious society, they say, can be a real unit unless the religious conscience of its members be one, and also the formula which they adopt. But this double unity requires a kind of common mind whose office is to find and determine the formula that corresponds best with the common conscience; and it must have, moreover, an authority sufficient to enable it to impose on the community the formula which has been decided upon. From the combination and, as it were, fusion of these two elements, the common mind which draws up the formula and the authority which imposes it, arises, according to the Modernists, the notion of the ecclesiastical magesterium. And, as the magisterium springs, in its last analysis, from the individual consciences and possesses its mandate of public utility for their

benefit, it necessarily follows that the ecclesiastical magesterium must be dependent upon them, and should therefore be made to bow to the popular ideals (*Pascendi*, p. 30).

A PERNICIOUS DOCTRINE

St. Pius X condemned "that most pernicious doctrine which would make of the laity the factor of progress in the Church" (p. 33). This pernicious doctrine is derived from a mistaken view of what is known as the *sensus fidei*, the sense or instinct of the faith. The Holy Ghost will not allow the Magesterium to impose error upon the Church as definitive teaching. This form of infallibility in teaching (*infallibilitas in docendo*) is sometimes known as active infallibility. Infallibility, is of course, the impossibility of falling into error. The same Holy Ghost will never allow the whole body of the faithful, from the bishops to the last layman, to err when it shows universal agreement on a matter of faith or morals. This infallibility in belief (*infallibilitas in credendo*) is sometimes known as passive infallibility. The *sensus fidei* not only protects the entire Church from ever falling into error, but prompts the faithful to accept definitive teaching of the Magisterium. Thus, when Pope Pius XII defined the dogma of Our Lady's Assumption his teaching was welcomed joyfully by virtually the entire Church. It is also true that the Magisterium will only define something that is already part of the belief of the Church, but it is for the Magisterium alone to decide that this is the case. The laity as a body has no power to shape existing articles of belief or to form new ones. There is certainly no question whatsoever of the Magisterium ever being obliged to revise or reverse any of its definitive teaching to meet the desires of even a majority faction among the laity.

THE DEVELOPMENT OF DOGMA

St. Pius X stated that the principal doctrine of the Modernists was that of evolution (the term as used here does not refer in any way to the theory of the biological evolution of the species). "To the laws of evolution," the Pope wrote, "everything is subject under penalty of death

—dogma, Church, worship, the books we revere as sacred, even faith itself" (p. 31). The Modernist theory went as follows: once customs, beliefs, and traditions became established in a society those in authority will attempt to preserve them as they are, to uphold the *status quo*. In the Church this conserving force is found in tradition. But there will invariably arise a movement favouring change, and this is referred to as the progressive force. "The progressive force," writes St. Pius X, "which responds to the inner needs, lies in the individual consciences and works in them—especially in such of them as are in more close and intimate contact with life" (p. 33). These two forces will be in perpetual conflict, and eventually a new synthesis will emerge—a new dogma will have evolved. "Hence," writes St. Pius X, "by those who study more closely the ideas of the Modernists, evolution is described as a resultant from the conflict of two forces, one of them tending towards progress, the other towards conservation" (p. 33).

St. Pius also noted that the Modernists wished to subject the Church's worship to this law of evolution: "The chief stimulus of the evolution of worship consists in the need of accommodation to the manners and customs of peoples, as well as the need of availing itself of the value which certain acts have acquired by usage." The Pope added that: "Evolution in the Church itself is fed by the need of adapting itself to historical conditions and of harmonising itself with existing forms of society" p. 32).

The Catholic principle of doctrinal development as explained by Cardinal Newman is fundamentally different. Msgr. Philip Flanagan explains:

Newman's theory of doctrinal development is fundamentally different from the theology of the Modernists, who so unjustly claim his support. For them revelation is a continuing process destined to go on till the end of time, with earlier statements of the truth being modified and *perhaps even contradicted* by later statements more suited to the spirit of the age in which they are made. For Newman the revealed message was given once and for all by God, to be passed on in its entirety, undiminished and uncorrupted. For the Mod-

ernist, dogmas have no absolute truth and are valid for the time in which they are made, but not necessarily at other periods. (NAL, p. 26).

Newman shows clearly that there can never be any possibility of contradiction during the course of true development. Each stage is potentially contained in its preceding stage all the way back to the beginning. I have already cited the example of the acorn and the oak tree. If someone who refused to believe that an oak tree had developed from an acorn could be shown photographs of that tree taken once a year right back to the day it was planted as an acorn he should then be convinced. The same process can be undertaken with any developed Catholic doctrine, such as that of papal supremacy. The definition of papal infallibility promulgated by the First Vatican Council can be traced back stage by stage to the moment when Our Lord said : "Thou art Peter, and upon this rock I will build My Church." Newman listed seven requirements for a true development.* But he also recognized that even these tests were inadequate for our absolute certainty that a particular development was authentically Christian—for this an infallible teaching authority is needed. Msgr. Flanagan explains :

Theology, making use of reason, is the main instrument by which knowledge of the faith advances. But its method is human and imperfect and sometimes leads to error. Besides, the true theologian has to be a holy person, a man of faith; and not all theologians are such. Moreover, the discoveries of the theologian are not readily available to all, and it is not easy for him to communicate to others the vision he has seen. And so it falls to ecclesiastical authority to take the conclusions of genuine theology and raise them from the level of rational conclusions to the level of faith by making their acceptance of obligation to all believers. To enable it to do so it has been endowed with the charism of infallibility, which theologians do not possess. Thus

*These are unity of type, continuity of principle, power of assimilation, logical sequence, anticipation of its future, conservation of its past, and, finally, chronic vigour. "The point to be ascertained is the unity and identity of the idea with itself through all stages of its development from first to last, and these are seven tokens that it may rightly be accounted one and the same all along" (NAL, p. 27).

the teaching authority of the Church is dependent on theologians for its investigations, but it then sets its seal on their findings and transforms these into part of the faith (NAL, p. 29).

THE CHRIST OF FAITH AND THE CHRIST OF HISTORY

We come now to one of the Modernist theories which was most destructive of authentic Christianity. This is Loisy's distinction between "the Christ of faith" and "the Christ of history." Harnack had claimed that the historic Christ had not founded a church or instituted any sacraments. Loisy was prepared to concede that it couldn't be proved that He had. The historic facts were not of paramount importance. Loisy considered that the essence of a dogma lies not in the fact that it is objectively true, but in its ability to satisfy and express a momentary attitude or need of the religious feeling.

I can illustrate this theory from my own experience. I mentioned on p. 46 that when I say that Columbus arrived in America in 1492, and this corresponds with objective reality, I have attained truth. But in the interests of strict accuracy I must reveal I do not believe that Columbus actually discovered America in 1492, only that he reached it in that year. I am sure that America was discovered many centuries before by Welsh monks who sailed there in coracles, long pre-dating the alleged Viking voyages across the Atlantic. Being of Welsh descent I take pride in the thought of my hardy forbears singing hymns in Welsh as their tiny craft battled their way through the fiercest storms, eventually arriving safely and devoting themselves to teaching the Indians to play rugby and strum the harp. I am sure few if any of my non-Welsh readers will believe that this account is historically true, but it is true for me. I am also sure that few if any readers will go to the trouble of writing to try to convince me that I am in error. "If it makes him happy, then let him believe it," will be the general reaction.

This was precisely the Modernist attitude to such dogmas as the Virgin Birth or the physical Resurrection of Our Lord. Such beliefs, Loisy maintained, belonged not

to true history but to the history of faith. Perhaps they were true, perhaps they were not. It didn't really matter. If some Christians found them helpful, well, good luck to them. What, he maintained, was totally unacceptable was any attempt to impose such beliefs as historically true upon all believers as a condition of membership of the Church. And what of the Christ of faith, distinguished by the Modernists from the Christ of history, did He really exist? St. Pius X had no doubts about the implications of the Modernist thesis:

We have a twofold Christ: a real Christ, and a Christ, the one of faith, who never really existed; a Christ who has lived at a given time and in a given place, and a Christ who has never lived outside the pious meditations of the believer (*Pascendi*, p. 38).

Dogma, then, for Loisy was simply symbolic, a symbol of what Christians believe, a symbol of their faith, and by faith he meant something purely subjective, not something which was an accurate expression of objective reality. Thus Jesus exerted such an influence on His followers that this influence remained long after His death, and was "symbolized" by the story of the resurrection. Whether the story was objectively true was not important for him, what mattered was the truth that it was intended to convey—and this is a crucially important distinction, the distinction between orthodoxy and Modernism.

THE DETHRONEMENT OF GOD

The logic of the Modernist thesis is inexorable. If the "Christ of faith" is no more than a symbol of our subjective beliefs, why should, and how could, the "God of faith" have an objective or transcendent existence? Though individual Modernists might make profession of belief in a transcendent God, St. Pius X would not accept such a belief as compatible with their system. For Modernists, God is not transcendent; He is not "out there", not "wholly other" as Karl Barth expressed it. He is in here, in the human conscience. God is, in fact, whatever we care to make Him, a symbol of the ethical precepts currently accepted in the collective conscience. St. Pius X explained in *Pascendi* that the Modernist God was no

more than a symbol, and that "the personality of God will become a matter of doubt and the gate will be opened to Pantheism . . . For this is the question which We ask: Does or does not this *immanence* leave God distinct from man?" The Pope answered that it did not; the doctrine of immanence in the Modernist acceptation makes no distinction between God and Man in the objective order. "The rigorous conclusion from this," stated the Pope, "is the identity of man with God, which means Pantheism". The logical outcome of Modernism, then, is the objective that Satan had set himself — the dethronement of God. The logic of Modernism is that man has no God outside himself — if accepted it must certainly result in the destruction of civilization itself. This is precisely what we are seeing in contemporary society, above all in man's arrogation to himself of the divine prerogatives of life and death — contraception and abortion are the means and the symbols of the God-like powers which man has bestowed upon himself. How long will it be before a divine chastisement punishes this folly?

The errors of Loisy's "little red book" were denounced by such orthodox biblical scholars as Father Lagrange. Modernist writers and sympathizers hastened to his defence, and attacked his critics. Listen to this description St. Pius X gives of Modernist methods :

There is little reason to wonder that the Modernists vent all their bitterness and hatred on Catholics who zealously fight the battles of the Church. There is no species of insult which they do not heap upon them, but their usual course is to charge them with ignorance or obstinacy. When an adversary rises up against them with an erudition and force that render him redoubtable, they seek to make a conspiracy of silence around him to nullify the effects of his attack. This policy towards Catholics is the more invidious in the writers who range themselves on their side, hailing their works, exuding novelty in every page, with a chorus of applause. For them the scholarship of a writer is in direct proportion to the recklessness of his attacks on antiquity, and of his efforts to undermine tradition and the ecclesiastical magisterium. When one of their number

falls under the condemnations of the Church the rest of them, to the disgust of good Catholics, gather round him, loudly and publicly applaud him, and hold him up in veneration as almost a martyr for truth. The young, excited and confused by all this clamour of praise and abuse, some of them afraid of being branded as ignorant, others ambitious to rank among the learned, and both classes goaded internally by curiosity and pride, not unfrequently surrender and give themselves up to Modernism (pp. 54-5).

The words of St. Pius could be applied to our present situation without requiring any modification — let those who doubt this study the reaction to any public criticism of Hans Küng, Edward Schillebeeckx, or Charles Curran.

Baron von Hügel was Loisy's most prominent defender in England. He undertook the role of apologist and advocate for Loisy for the next fifteen years. The true (and unedifying) state of Loisy's mind at this time is revealed by an entry in his journal: "Monsieur von Hügel who defends me so bravely believes very differently from me in the divinity of Jesus Christ . . . I do not believe in the divinity of Jesus any more than Harnack . . . and I look upon the personal incarnation of God as a philosophic myth."

Loisy's former mentor, the Abbé Duchesne, wrote to him in typical fashion stating that he had better hope that his book would not be understood, for if it was he would certainly be condemned. But his book was understood, and, under pressure from Rome, Cardinal Richard, the Archbishop of Paris, condemned it as "calculated to disturb the faith of Catholics," particularly as regards:

- (a) the authority of Scripture and Tradition
- (b) the divinity of Christ
- (c) Christ's universal knowledge
- (d) Redemption through His death
- (e) the Eucharist
- (f) the divine institution of papacy and the episcopacy.

It is hardly necessary to point out that these are precisely the dogmas being undermined today by the spiritual descendants of Loisy, the neo-Modernists of our own era.

Loisy went through the motions of submitting to his Archbishop, but without any sincerity or intention of amendment. His true feelings were made clear when he published another "little red book" entitled *Autour d'un Petit Livre* (*Around a little book*). It not only defended the earlier book but put forward even more audacious theories. "The first condition of scientific work," he wrote, "is freedom." He claimed that in *L'Evangile et l'Eglise* he had dealt with the origin of Christianity in accordance with the historian's rights.

The appearance of the second "little red book" evoked a very vigorous counter-offensive by the defenders of orthodoxy. Modernists throughout Europe rallied to Loisy's defence. There was ferment in the seminaries. Seminarians were passionately for or against Loisy. They used to carry the little red books on their walks and discuss them sentence by sentence. Loisy took the offensive once more with a book entitled *Le Quatrième Evangile* (*The Fourth Gospel*), in which he maintained that the Gospel of St. John was not reliable historical evidence, but a piece of theological speculation. It was not, he claimed, a foundation of the Church upon which the early Christians based their faith, but a product of the faith of the early Christians.

ST. PIUS X INTERVENES

The initial success and rapid spread of Modernism was due in no small way to an unfortunate lack of firmness on the part of Pope Leo XIII. In his Encyclical *Providentissimus Deus*, he laid down the guidelines within which Catholic biblical scholars could work, but he failed to insist upon adequate disciplinary action when such Modernists as Loisy clearly overstepped these limits. "In the failing hands of the aged Pontiff," wrote Father de Grand-maison, "the reins grew a little slack towards the end." But in 1903 he was succeeded by Giuseppe Melchior Sarto, the Patriarch of Venice, venerated as a saint during his lifetime, and now canonized as Pope St. Pius X. He took as his motto: "*Instaurare omnia in Christo*"—"To restore all things in Christ." The Pope had no doubt that among the many dangers threatening the Church during

his pontificate, that to the purity of doctrine was the greatest. The primary mandate entrusted by Christ to His Church was to preach the Gospel-message which He had delivered to His Apostles. If that message once became corrupted, then the gates of hell would have prevailed against the Church. St. Pius X realized this, and also realized that as Pope he had an obligation to act in defence of orthodoxy. He began his Encyclical *Pascendi*, exposing the errors of the Modernists, by stating that:

One of the primary obligations assigned by Christ to the office divinely committed to Us of feeding the Lord's flock is that of guarding with the greatest vigilance the deposit of the faith delivered to the saints, rejecting the profane novelties of words and the gainsaying of knowledge falsely so called . . . these latter days have witnessed a notable increase in the number of the enemies of the Cross of Christ, who, by arts entirely new and full of deceit, are striving to destroy the vital energy of the Church, and, as far as in them lies, utterly to subvert the very Kingdom of Christ. Wherefore We may no longer keep silence, lest We should seem to fail in Our most sacred duty.

St. Pius X had five of Loisy's books placed upon the Index in December 1903. Loisy made a reluctant act of submission in 1904, but it was in no way sincere. He wrote in his journal for 10 May 1904: "I remain in the Church for reasons which are not of faith but of moral expediency". St. Pius noted this in *Pascendi* when he wrote:

While they make a pretence of bowing their heads, their minds and hands are more boldly intent than ever on carrying out their purposes. And this policy they follow willingly and wittingly, both because it is part of their system that authority is to be stimulated but not dethroned, and because it is necessary for them to remain within the ranks of the Church in order that they may gradually transform the collective conscience (p. 34).

Writing in *A Catholic Dictionary of Theology*, Father Joseph Crehan, S.J. states that Loisy was certainly not sincere any longer. Thus, in a letter to *The Times* he

wrote: "I was a Catholic, I remain a Catholic. I was a critic, I remain one." In a letter to Cardinal Merry del Val on 24 January 1904 he stated: "I accept all the dogmas of the Church." He wrote this after consultation with Baron von Hügel, but his real thoughts were set down in his diary: "I have not been a Catholic in the official sense of the word for a long time . . . Roman Catholicism as such is destined to perish, and it will deserve no regrets." In an entry dated 12 May 1904 he states: "Pius X, the head of the Catholic Church, would excommunicate me most decidedly if he knew that I hold . . . the virgin birth and the resurrection to be purely moral symbols, and the entire Catholic system to be a tyranny which acts in the name of God and Christ against God himself and against the Gospel." Despite all the incontrovertible evidence which proves the insincerity of Loisy and other Modernists, they still have apologists today who depict them as sincere and selfless seekers after truth, noble scholars who fell victim to an ignorant and unscrupulous clerical bureaucracy. In the Liberal-Catholic mythology, Loisy is still the hero and St. Pius X the villain.

Before publishing his Encyclical *Pascendi*, St. Pius X had ordered the compilation of a syllabus of the principal errors of the Modernists, very much upon the lines of the celebrated Syllabus of Errors of Pope Pius IX. The decree was eventually published by the Holy Office on 3 July 1907. It condemned sixty-five propositions which were incompatible with the Catholic faith. Most were taken from the works of Loisy, a few from the writings of Tyrrell and a French Modernist named Edouard Le Roy, who was still alive in 1954. When reading the condemned propositions of *Lamentabili* it is hard to believe that the decree was not addressed to the errors which have been circulating in the Church since the Second Vatican Council.

It came as no surprise when, just as Pope Pius IX had followed his Syllabus with an Encyclical, *Quanta Cura*, St. Pius X followed his Syllabus with the Encyclical *Pascendi Gregis*. In both cases the authority of the Encyclicals, which are papal acts, considerably exceeds that of the *syllabi*. The Encyclical fell upon the Modernists like a hammer-blow. The great majority of Catholics accepted it

with unqualified obedience, but in all the countries which had been infected with Modernism attempts were made to stir up opposition to the Pope and win support for the heresy. In my book, *Pope John's Council*, I have included an appendix summarizing Cardinal Manning's description of the press-reaction to the First Vatican Council. There was a similar reaction to *Pascendi*, which is not surprising, as the forces which had vented their fury upon Pope Pius IX had become even more powerful by the turn of the century. Cardinal Manning describes the support given to the "opposition" at the Council in terms which are equally applicable to the support given to the Modernists:

In a moment all the world rose up to meet them. Governments, politicians, newspapers, schismatical, heretical, infidel, Jewish, revolutionary, as with one unerring instinct, united in extolling and setting forth the virtue, learning, science, eloquence, nobleness, heroism of this "international opposition." With an iteration truly Homeric, certain epithets were perpetually linked to certain names. All who were against Rome were written up; all who were for Rome were written down. There was certainly co-operation among the Modernists in different countries in mounting their campaign against the Encyclical, a fact made clear by the speed with which their responses were translated into different languages. Some of them denied recognizing their ideas in the Encyclical. An Italian Modernist named Buonaiuti claimed that "the Pope had condemned a phantom heresy."

Most of the Modernists submitted, but some preferred to leave the Church rather than retract their errors: Tyrrell and Loisy were among them. Loisy had already abandoned his priestly functions in 1906. He broke with the Church after the publication of the Encyclical, and was formally excommunicated in 1908. Having failed to change the Church from within, he then proceeded to attack her from without. Given the anti-Catholic bias of the French state-education system, it is hardly surprising that it soon provided him with a prestigious teaching post, Professor of Religions at the Collège de France, a position which he occupied from 1909 until 1930. He devoted the remainder of his life to justifying Modernism and docu-

menting its history, a sad and rather pathetic fate for a man who had aspired to the status of a Father of the Church. In typically sarcastic fashion, the Abbé Duchesne, who had escaped condemnation, wrote to his former protégé, commenting: "Your death will certainly be an irreparable loss for half a dozen people." While he had been allowed to remain within the Church, spreading error under the guise of a Catholic theologian, Loisy had posed a great threat to the faith. Outside the Church, he was no longer a danger; he could be seen for what he was, and that was what he accused the Church of being; an enemy of Christ and His Gospel.

Before his death, Tyrrell realized that the battle had been lost, but he still held out some hope for winning the war. In a letter to an Italian friend dated 24 August 1908 he admitted, sadly, that when he looked around him he could only conclude that the wave of Modernist resistance was at the end of its forces, and had done all that it could for the moment. But he hoped that the day would come when "thanks to a silent and secret preparation we shall have won a much greater proportion of the army of the Church to the cause of liberty." If we substitute the word "error" for "liberty" it would appear that Tyrrell's dream has been fulfilled in the last two decades. An article in praise of Tyrrell in the 9 January 1982 issue of *The Tablet* states that he did indeed believe that the form of Catholicism he opposed "would eventually wreck itself on its own pretensions and that Catholicism could then begin its renewal: but he did not think it would happen in his own lifetime. Half a century was to follow before the children of Israel entered the Promised Land."

Loisy was less optimistic. In a review of Tyrrell's posthumous book, *Christianity at the Cross-roads*, he wrote that his own book *L'Evangile et l'Eglise* "contained a modest program of reforms that might be necessary; Tyrrell's book is a prophesy of revolution; both of them can rest together in the graveyard of heresies."

St. Pius X felt that he had still not adequately fulfilled his apostolic mandate even after placing Modernist books upon the Index, approving the Syllabus, publishing his Encyclical, and excommunicating the Modernist leaders.

He realized that there were Modernist sympathisers in influential positions who had escaped sanctions as their views had never been made public. On 1 September 1910 he published a *Motu proprio* entitled *Sacrorum antistitium*, which obliged every priest to sign an anti-Modernist oath, the form of which is extremely detailed. No man of integrity holding Modernist views could possibly have signed his oath, and it meant that for some decades at least Catholic seminaries and universities were purged of proponents of the heresy. The anti-Modernist oath aroused as much opposition as the Encyclical itself, if not more. It was particularly resented by academics, especially in Germany. Protestant faculties expressed solidarity with their Catholic colleagues in their hour of trial. But when all the shouting had died down only about two dozen priests throughout Europe refused to sign the oath; some of them joined Protestant sects, others joined the Old Catholics. Following the Second Vatican Council, Pope Paul VI abolished both the Index of Forbidden Books and the anti-Modernist oath.

When the furore aroused by the oath had subsided, St. Pius X had succeeded in purging the Church of at least the external expression of the Modernist heresy. "When all was said and done," wrote Henri Daniel-Rops, "Pius X had triumphed."* The reasons for the triumph of St. Pius X are easy to discover. Firstly, he had a correct sense of priorities, and he knew that as Pope his first duty was to preserve intact the deposit of faith. Secondly, when the doctrine of the Modernists became clearly heretical he condemned them at once — but he did not stop at condemnation. A condemnation which is not enforced is worthless. Furthermore, the Pope not only took steps to excommunicate obdurate public Modernists, but to purge the Church of their clandestine counterparts, or at least to compel them to submit. Had he not taken these forceful measures the heresy would have spread throughout the Church with disastrous consequences. But God sent us a saint to prevent this happening, a saint who had as his motto: "To restore all things in Christ," which is precisely what he did.

**A Fight for God* (London, 1966), p. 230.

PARTISANS OF ERROR

I will conclude this study with an extensive quotation from the beginning of *Pascendi*. In this passage St. Pius X exposes the evil and the danger of Modernism. Every word of this quotation is applicable to the Church today. The longer the poison of Modernism is allowed to spread through the veins of the Mystical Body the harder it will be to purge.

The partisans of error are to be sought not only among the Church's open enemies; but, what is to be most dreaded and deplored, in her very bosom, and are the more mischievous the less they keep in the open. We allude, Venerable Brethren, to many who belong to the Catholic laity, and, what is much more sad, to the ranks of the priesthood itself, who, animated by a false zeal for the Church, lacking the solid safeguards of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church; and, forming more boldly into line of attack, assail all that is most sacred in the work of Christ, not sparing even the Person of the Divine Redeemer, Whom, with sacrilegious audacity, they degrade to the condition of a simple and ordinary man.

Although they express their astonishment that We should number them amongst the enemies of the Church, no one will be reasonably surprised that We should do so, if, leaving out of account the internal disposition of the soul, of which God alone is the Judge, he considers their tenets, their manner of speech, and their action. Nor indeed would he be wrong in regarding them as the most pernicious of all the adversaries of the Church. For, as We have said, they put into operation their designs for her undoing, not from without but from within. Hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain from the very fact that their knowledge of her is more intimate. Moreover, they lay the axe not to the branches and shoots, but to the very root, that is, to the faith and its deepest fibres. And once having struck at this root of immortality, they proceed to diffuse poison through the whole tree, so that there is no part

of Catholic truth which they leave untouched, none that they do not strive to corrupt. Further, none is more skilful, none more astute than they, in the employment of a thousand noxious devices; for they play the double part of rationalist and Catholic, and this so craftily that they easily lead the unwary into error; and as audacity is their chief characteristic, there is no conclusion of any kind from which they shrink or which they do not thrust forward with pertinacity and assurance.

(Concluded)

PARTISANS OF ERROR

by

Michael Davies

Now being serialised in *Christian Order* is obtainable from the Holy Cross Bookshop, 4 Brownhill Road, Catford, London SE6 2EJ at £3.50 (post free). Also available, St. Pius X's encyclical against the Modernists, *Pascendi* at £1.50 (post free). The two together at £4.20 (post free).

In this article, J. C. L. Inman returns to the charge that renewal, as we have had it imposed on us, has been a failure. In face of this failure, Authority appears as indecisive. Meanwhile, the rot continues and the young drift away from the Church.

WHY NOT FACE THE OBVIOUS ?

A Layman's View

J. C. L. INMAN

Authority's Indecisive Fall

ONE of the greatest difficulties experienced by any critic of the "renewal" that has been imposed upon the faithful is to get a fair hearing. In most instances, one has only to emit a squeak of protest about anything that has happened and one is immediately typecast as being disloyal, or disobedient, or ignorant, or unreceptive, or whatever; in short, a "Traditionalist" who is blind to any shortcomings in the pre-conciliar Church and to any merits of the "renewed" Church. Instead of the face of Authority being rather distant, regal and decisive as in the past (a rather too distant, regal and decisive face in my view); apart, that is, from its condemnation of error, the face of Authority today is all too often one of indecisiveness. Nothing must be condemned. Tolerance of anything, however absurd, seems to be the fashion of the day, and the many obvious, simple-to-see defects in the content of our "renewal" are blandly ignored, at least as far as the "ordinary"; i.e. undistinguished and unimportant lay person is concerned. This refusal to face up to the obvious inevitably rubs off on some of the laity who, preening themselves both with their "enlightenment" that has come through change and their loyalty to Authority, (at least outwardly and when it suits them), deride those who have failed to join the enlightened, who face up to the obvious and have the conviction and the courage to speak out.

Lapsation of the Young

A recent example of this difficulty arose when I commented upon the subject of the lapsation of the young. The gist of the reaction from the apologists for the "renewed" Church was that I was naive. "Did I really think that there was little lapsation before Vatican II, did I not know that many who appear to lapse today come back when they marry or reach more mature years?" is a fair resume of the responses I received. I tried to communicate further, but I quickly came across one of the many ironies that "renewal" has brought. Because I had raised critical questions, because, if you like, I had "shown my hand", I was therefore typecast as being closed-minded as well as naive. Further effective discussion was precluded with people who claimed to be open-minded about virtually anything, except of course the possibility that the teeniest mistake had been made of late, to which possibility their minds were firmly closed! Such is life, such is human nature or, at least, I suppose so; but I don't really think I am either closed-minded or naive. I can see imperfections in the pre-conciliar Church, and learning about what has really gone on in the Church of late (as opposed to what many in Authority would like us to learn) is a sufficiently traumatic experience to dispel naivete! Of course, there was lapsing in the pre-conciliar Church, but it was not as widespread as at present and, more revealingly, it did not normally occur so early in teenage. Of course, the formation in the Faith the young used to receive left a lot to be desired. I can remember only too well the bigotry, blind prejudice, superstition and coercion that used to go on, the learning by rote unaccompanied by much, if any, development of the teachings being presented; but, is modern catechesis getting the Faith over better than the old methods? The level of lapsation scarcely suggests that it is. As to the return to practice of the one-time lapsed, this goes on today as it did in the past, to a degree that no-one can estimate now or then, but it is a denial of the obvious both in the past and at present to pretend that in many cases there can be any other result than the loss of the Faith for good, if people are out of contact with it for a prolonged time.

Much of the justification for many of our recent changes is based upon the claim that they present the Faith in a more "reasonable" way. Sadly, however, this appeal to reason, largely coming from experts who appear to believe mainly through intellectual conviction, seems to have produced a generation who, to coin a phrase that one can read in the general Catholic Press as well as in far more restricted "conservative" journals, are "Religious illiterates". It is a most weird outcome from a man-centred, intellectually emphasised approach to the presentation of the Faith. On the odd occasion when one can have an open-minded talk about the subject, one finds very often that the response of the renewalist school of thought is that the young must receive "more effective instruction", but I have to note that this school of thought told us quite a long time back that what they were giving us would be effective. I've rather lost faith in this mob, for their *nostra* have not been effective, they cannot tell us how they are going to be effective in the future, and many, not only of the young, are close to being or are already punch-drunk after a couple of decades in which more "explaining" has been done than probably ever before in Church history. One of the most pertinent and revealing truths about our "renewal" is that it has failed dismally to explain itself or the Faith to as large a percentage, if not a greater percentage, of the intellectually gifted among the young compared with the young overall; a fact which cannot be swept under the carpet however hard anyone tries.

The Cambridge Case

An attempted sweeping-under-the-carpet session occurred in late 1983 and early 1984. The *Catholic Herald* printed an article based on the report by the Chaplain to the Catholic students at Cambridge University, Fr. Christopher Jenkins, O.S.B., in which he gave the details of the Mass census carried out at the chaplaincy in the autumn of 1982. This recorded that, of the 37 freshmen known to have come up from Catholic Public Schools (i.e. for non-British readers, fee-paying private schools) only 8 attended Mass at the chaplaincy on the census Sunday. The report noted that of the 29 absentees 2 were present at the census Mass.

the following year. Fr. Jenkins gave his personal impression of the typical lapsed public schoolboy, "Pleasant, polite and friendly—adept at evading with effortless charm all conversation about his religious state". In my opinion, this is a very fair description of my eldest son, a lapsed freshman for Fr. Jenkins' 1983 census, and several of his Catholic public-school friends. The *Catholic Herald* followed up this report with an editorial, and ran an unusually long correspondence on the whole subject of lapsation, to which I contributed. The reactions of chaplains from other universities was most significant. To a man, they tried to present a different impression of the Catholic student bodies at their establishments. They instantly closed their ranks against the "rogue" among them who had had the temerity to publish the obvious, namely that very extensive lapsation occurs in the heart long before youngsters of university calibre leave school, even if they are forced to "go through the motions" of practice while at school and often "practise" during the holidays for a while in order to avoid hurting their parents. No doubt, their true religious state varies considerably, but they see its practice as boring and irrelevant, an awful indictment of a "renewal" that self-proclaims its relevance to contemporary life in general and the younger generation in particular. The correspondence threw up a few of the hoary old criticisms concerning homes and schools and vice versa but, as I tried to point out, these recriminations can only be sterile, since neither homes nor schools control events within the Church and, at least outwardly, don't seem to influence events very much! No-one in authority contributed to the correspondence, but I for one say "Bravo, Fr. Jenkins, for your honesty and courage in publicising the obvious".

Three Sources of Influence: Home

Unless I am very wrong, the three main influences that human beings give to the formation in the Faith of the young, thereby helping to foster God's free and mysterious gift, arise in the home, the school and a parochial life centred around the liturgy. In the pre-conciliar past, for all its imperfections, there was a fair measure of Catholic stability in all three. Today there is little stability. How-

ever polite the pretence may be, it is painfully obvious that, in vast numbers of perfectly decent ordinary practising Catholic homes today, there is lamentable confusion and dis-orientation over many matters of the Faith. High ecclesiastics often blame something called "Post-Christian society" for this situation; but I submit that society in the 1970's and today is little if any more post-Christian than it was in the "swinging sixties", during which decade, especially in the earlier part of it, far, far fewer such Catholic homes were dis-oriented. People knew what was demanded of them, even if they often failed to live up to it. There was some measure of solidity to hand on to the next generation, whereas today there is little. And we are asked to believe that it is inconceivable that our "renewal" could have anything to do with this change ! What sort of fools are we supposed to be ? I have no idea.

School

As to the schools, my competence is no doubt lightweight but it is modestly comprehensive, covering both the private and the public sectors of education before and after we were "renewed", as a pupil, a parent and as a manager and governor of Catholic Voluntary Aided schools from 1961 to 1977; from 1972 to 1977 serving as chairman of a 9 to 13 Middle School and a 13-plus Upper School. My overall impression at junior level is that catechesis is too cosy today, too "happy family" oriented and pretty humanistic, lacking the firmer base given in the past by the *Penny Catechism*, from which base senior schools could build. At the senior level, both in the public and private sectors, many pupils seem to "know" the faith in the manner necessary to pass a far from popular exam subject, but they acquire little "feel" or love for it. In the past, apologetics may have held some pupils in the Faith and certainly repelled others: I can well remember a friend at Cambridge lapsing when the apologetics he had been given proved inadequate to cope with searching questioning and a modicum of ridicule. Clearly there is no best way of teaching the Faith, but today's way is scarcely succeeding, especially when a curriculum is followed which is evasive or omission about oft-repeated Catholic teachings.

Liturgy

As to the liturgy, has it inspired the young, either in their parishes or in their schools? Far from inspiring them, it all too often bores them stiff. Has it stimulated whatever sensitivities they may have for the beauty, transcendence, the sacrifice made by and the majesty of God? I think not, for to develop slowly such a sensitivity requires a modicum of silence, a consistent form of celebration and an atmosphere different from everyday life. Today the young experience a great variety of celebration, inescapable noise, twanging guitars, trite bidding prayers, cadenceless vernacular by courtesy of I.C.E.L. and I.C.E.T., often in surroundings that are utilitarian or stripped of visual aids of any beauty. When the whole is presided over by an ugly looking or unattractively-voiced priest, (he cannot help it, poor chap; it isn't his fault that he's got to be talking all the time aloud and facing the people), clad in a plain garment that looks like a glorified night-shirt, it should not really surprise anyone that many of the young are neither interested nor impressed. One might have thought that public schoolboys would have an advantage from their experiences of liturgies celebrated as only a religious community can, usually in impressive Churches or Abbeys, but this does not seem to make any difference. No, the only Mass the young now know has failed to stir the hearts of many of them. It has not caught their imaginations. It has not convinced their minds and, as soon as they can no longer be dragooned either by schools or homes, they lapse in droves. The facts are obvious, they are staring Authority in the face; Authority must be aware of them, yet it seems that Authority cannot bring itself to be seen outwardly acknowledging the facts, let alone doing something about them.

What to do: a suggestion

It is a perfectly fair question for any critic like myself to be asked "Well, what would you do about it"? It is abundantly true that there is a highly complex problem in Authority's court, a problem I do not minimise. My own reply may well be deemed hopelessly simplistic, since it doesn't involve any brilliant thought processes. Somehow, somewhere there has got to be the will to start re-sacralising our extensively de-sacralised religion, to re-emphasise God

and cut man down to size again. The means to make at least a partial start in such a process lies readily to hand —the transcendent, uniform and proven Immemorial Mass. We don't know what the young would make of it, although the growing numbers of young people who turn up for Latin Mass Society Masses indicates that it means something to them. But, give the young a chance to find out for themselves by making it widely and readily available. If they are bored stiff by the New Mass, surely they cannot be bored any stiffer by the old? As worried and respected teachers and parents have said to me, "Since the young in fact experience great liturgical variety anyway, I cannot see any harm being done by their experiencing another form; and it might well do them a lot of good, especially if they are given and grasp the message that it is neither experimental nor new".

SPIRIT OF THE AGE

"A piece of particularly bad advice is constantly given to modern writers, especially to modern theologians; that they should adapt themselves to the spirit of the age. If there is one thing that has made a shipwreck out of mankind from the beginning it has been the spirit of the age, which means exaggerating still further something that is grossly exaggerated already."

G. K. Chesterton.

In this article, John J. Mulloy illustrates with great clarity the significance of the infallibility of the ordinary Magisterium (Teaching Authority) of the Church.

Vatican I and the 20th-Century Papacy

JOHN J. MULLOY

IN our preceding article, we saw how John Henry Newman favoured a minimalist view of Papal infallibility — that is, that it was very rarely called into use — and yet at the same time spoke eloquently of the Church's prophetic witness — which it could scarcely give if it were not infallible on essential issues of faith and morals. I think the solution to the conflict between those two elements in Newman's teaching is to be found in the doctrine of the ordinary *Magisterium*, or ordinary teaching authority of the Church. Vatican Council I had defined this doctrine, but Newman seems to have overlooked it in the terms of his reply to Gladstone. Here is the passage from Vatican I giving this definition:

"Moreover, by divine and Catholic faith everything must be believed that is contained in the written word of God or in tradition, and that is proposed by the Church as a divinely revealed object of belief either in a solemn decree or in her ordinary universal teaching" (par. 4 under chap. 3, Faith. Given in *The Church Teaches, Documents of the Church in English Translation* (Herder, 1955), p. 30).

In addition, Pope Pius IX had enunciated this same principle in a letter to the Archbishop of Munich in 1863, some seven years before Vatican Council I. While this does not meet the requirements of infallibile teaching, it nevertheless should have merited Newman's attention, especially since he places such great reliance upon different theologians in explaining what limitations exist upon the

teaching authority of the Papacy. The Pope's statement would seem to have deserved at least equal consideration from Newman, as making clear what are the contents to which the act of faith applies. Pius IX wrote:

"... Even supposing that we are treating of that subjection which is to be made by an explicit act of divine faith, this must not be limited to those things which have been defined in the express decrees of the ecumenical councils or of the Roman Pontiffs of this See; but it must also be extended to those things which, through the ordinary teaching of the Church throughout the whole world, are proposed as divinely revealed and, as a result, by universal and constant consent of Catholic theologians are held to be matters of faith" (*Ibid.*, p 84).

It seems likely that this same doctrine is taught in *Lumen Gentium* (sec. 12) of Vatican Council II: "The entire body of the faithful, anointed as they are by the Holy One, cannot err in matters of belief," that is, when, as the People of God, "from the Bishops down to the last of the lay faithful," they show universal agreement in matters of faith and morals." Although this has often been spoken of as though it sanctioned the counting of heads in regard to doctrine, what it really refers to is the traditional teaching of the Church over the centuries, to which universal assent is given by those who are the faithful, but not by those who depart from Catholic teaching by means of heresy or schism.

The key element in Vatican I's statement on the ordinary *Magisterium* is that the content of its teaching is not to be limited to what has been defined by express decrees of ecumenical councils or Roman Pontiffs; thus there is a body of infallible teaching which has not been made known by such decrees. And in the protection of that teaching of the ordinary *Magisterium*, the Pope, since he is proclaiming nothing new, can use whatever means he chooses to explain and safeguard it. In these circumstances the Pope is simply drawing upon previously accepted doctrines or moral principles in order to reaffirm them in the face of new challenges to their validity, or is making a new application of them to changed conditions.

The Voice of Peter

It is strange that Newman failed to see this, for his own insight into the process of the development of doctrine — namely, that doctrine develops in order to meet the changing circumstances of history — would certainly seem to be involved here, where the permanent principles of the moral law are applied to new situations. Moreover, Newman's deep concern with the shifting Christian base should have made him particularly sensitive to this need.

For if Papal teaching authority is there for a purpose, then it must be available for exercise whenever there is a threat of error or sophistry undermining the truth of the Church's teaching. Whether it be the Modernism of the early part of this century—that "synthesis of all heresies," as St. Pius X called it—or the more recent and more widespread growths from that same tree, when the Pope speaks out against these errors, he is in fact exercising the power of the Papal Magisterium to protect the truth that is already explicitly part of the moral law. And he is doing this infallibly, not as though he himself were another theologian, but as the voice of Peter, commanded to feed the flock of Christ with the true Catholic teaching until the end of time. To deny the power of infallibility to Papal teaching under these circumstances is to make the teaching of the Papacy a mere empty shell. Here is the way Pope Pius XII expressed this fact about Papal teaching, in his encyclical *Humani Generis*, published in 1950:

"Nor must it be thought that what is expounded in encyclical letters does not itself demand consent, on the pretext that in writing such letters the Popes do not exercise the supreme power of their teaching authority. *For these matters are taught with the ordinary teaching authority*, of which it is true to say: 'He who heareth you, heareth me'; and generally what is expounded and inculcated in encyclical letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the mind and will of the same Pontiffs, cannot be any lon-

ger considered a question open to discussion among theologians" (emphasis added).

The key term in the above quotation is "the ordinary teaching authority," the ordinary *Magisterium*, which is possessed of the power of infallibility. If it did not teach with infallibility, the greater part of Catholic moral teaching, most of which has not been defined by ecumenical councils or by the extraordinary Papal *Magisterium*, would be up for change whenever social pressure or novel fads in morality demand it. What kind of prophetic witness against the world would the Church be able to make if this indeed were the case? It would be a mere piece of tumbleweed, blown this way and that on the changing winds of popular opinion.

The Conditions for Infallibility

With regard to *Humanae Vitae*, which is the crux of the modern controversy over what constitutes infallible Papal teaching, Prof. John Noonan's conclusions concerning Pius XI's encyclical *Casti Connubii* are equally applicable to *Humanae Vitae*:

"How great was the authority? By the ordinary tests used by the theologians to determine whether a doctrine is infallibly proclaimed, it may be argued that the specific condemnation of contraceptive interruption of the procreative act is infallibly set out. The encyclical is addressed to the universal Church. The Pope speaks in fulfilment of his apostolic office. He speaks on moral doctrine that he says 'has been transmitted from the beginning.' He 'promulgates' the teaching. If the Pope did mean to use the full authority to speak ex cathedra on morals, which Vatican I recognised as his, what further language could he have used?" (*Contraception* (1966), p. 6; cited in *The Historical Credibility of Hans Kueng* by Joseph F. Costanzo, S.J., p. 329).

I think that one of the great mistakes that has been made about the nature of Papal teaching is the idea that it has to be proclaimed in some extraordinary way for it to be infallible. In fact, as both the Noonan statement and the Pius XII explanation made clear, the conditions for infallibility can be fulfilled for quite a number of Papal

tters, so long as they conform to what Noonan noted as true of *Casti Conubii*. This is the realistic way to look at the matter, instead of the legalistic one. Noonan, incidentally was later a dissenter from *Humanae Vitae*, his own logic condemned his dissent in advance of his taking it.

Competent to Interpret the Natural Moral Law

The simple fact of the matter is that dissent from *Humanae Vitae* ignores the whole context in which this document was promulgated. It ignores the increased pressure in secular society for contraception, including especially the newly discovered contraceptive pill; the gradual acceptance of contraception by many theologians, under the mistaken impression that Vatican II had somehow changed basic moral teaching — and despite the learning of that same Council that the moral guidelines of the past were to be adhered to; it ignores the majority support in favour of contraception by the papally appointed commission of bishops and theologians; and the increased practice of contraception by the ordinary Catholic.

Now, in the face of all this tremendous pressure, Pope Paul VI is supposed to have issued a noninfallible document, that is, not binding on the consciences of either the theologians or the faithful. He endured extreme unpopularity and even obloquy to no purpose, if the dissenters are correct. The mountain labored mightily and brought forth a mouse. The Pope issued a document which had no ultimate binding force, which could be disobeyed and disagreed with by anyone who cared to do so. What is more completely contradictory on the face of it than such a position as these dissenters now try to persuade us to accept?

Here is what the Pope said in the encyclical itself:

"No believer will wish to deny that the teaching authority of the Church is competent to interpret even the natural moral law. It is, in fact, indisputable, as our predecessors have many times declared, that Jesus Christ, when communicating to Peter and to the Apostles His divine authority and sending them to teach all nations His commandments, constituted them as guard-

ians and authentic interpreters of all the moral law not only, that is, of the law of the Gospel, but also of the natural law, which is also an expression of the will of God, the faithful fulfillment of which is equally necessary for salvation" (sec. 4 of *Humanae Vitae*).

It is clear, from all that has been said above, that there was no new doctrine or moral teaching involved in *Humanae Vitae*; rather, it was the restatement of truth already held, in the face of new and severe challenge being mounted to them. The challenge of the contraceptive pill was something new; but the teaching which condemned it was not. Pope Paul was simply the voice of the ordinary *Magisterium* of the Catholic Church giving judgment on this issue.

As one looks at the history of the Papacy and its teaching role since the time of Leo XIII, it would seem to be an excellent example of the further development of Papal authority which Newman saw in a previous process of development in the earliest centuries of the Church. In the section on "The Papal Supremacy" in his volume of *The Development of Christian Doctrine*, Newman traces the course of the development of the Papacy from the second to the fourth centuries. During this period he believed the Papacy to have become a more recognised organ for the unity of the Church, and more fully understood as the voice of ultimate authority on disputed issues.

The Highest Aspirations of the Catholic Soul

Now it is precisely a further state in that kind of development which we have seen take place in the Catholic Church since the proclamation of Papal infallibility in 1870. In fact, this development was already occurring before Vatican Council I, and the proclamation by the Council was in response to a movement which had accorded the Pope a greater importance in the Catholic World than he had possessed since the time of the High Middle Ages. This movement left by the wayside the older Gallicanism which had asserted the power of the national monarchies against the Pope and had tried to delimit his authority and restrict his teaching. In his history

the Church in the 19th century, Daniel-Rops describes e vastly increased prestige of the Papacy under Pius IX :

"There grew up a veritable devotion to the Pope, even and above all in countries such as France which had never yet been that way inclined. It is a fact of supreme psychological importance; it explains the readiness with which an immense majority of the clergy and faithful later accepted the doctrine of personal infallibility. . . .

"It should be remembered also that the exaltation of Rome and of the Papacy under Pius IX was in no sense the fruit of political or worldly ambition, or even a more sentimental phenomenon. It expressed the highest aspirations of the Catholic soul. Chance alone does not explain the fact that the Pontificate of Pius IX coincided with an extraordinary spiritual glow which disproves a widespread belief that the 19th century was one of unqualified materialism. . . . If it be true that Christianity at that time was subjected to one of the fiercest assaults in her long history, it is also true that she enjoyed at the same time a period of exceptional vitality and fulfilment. The revival which started in 1801 led to a flowering with which very few ages can be compared. . . . A great spiritual tide swept the Catholic world towards the Pope, because he it was upon whom the Spirit had alighted and in whom the truth abode" (*The Church in an Age of Revolution*, pp. 275-277).

Now it so happens that Newman, because he deemed the proclamation of infallibility inopportune, was in sympathy with those who tried to prevent the Vatican Council from proclaiming it. He thus was inclined to view its probable result as being to the disadvantage of the Catholic Church in the particular political circumstances she faced in the later 19th century. Thus he speaks of "the prestige of that venerable authority (viz, the Papacy), which these decrees have rather lowered than otherwise in the eyes of the world," and he suggests that the secular politicians of Europe are glad that the decrees were passed, because Papal infallibility is "an object which these politicians considered to be favourable to the in-

terests of the civil power" (*Letter*, p. 343). This might seem a strange conclusion, considering the fact that these same politicians had mounted such opposition to the proposed decree before it was passed.

Christian Reconstruction

There was, however, some reason for taking a gloomy view of the future of the Papacy when Newman wrote in 1875, in the latter years of the Pontificate of Pius IX. Nevertheless, the ultimate outcome of the Vatican Council decree of 1870 for the prestige of the Papacy was quite different from what Newman expected. A passage from an article written by Christopher Dawson some 80 years after Newman's *Letter* shows both the situation at Newman's date of writing, and what developed thereafter:

"In the last years of the reign of Pius IX, Rome was perhaps more isolated from the civilization of the modern world than at any previous period. The great achievements of the Pontificate of Pius IX had seemed to be annulled by the political defeat of the Papacy and the destruction of the temporal power. Pius IX had become the prisoner of the Vatican and his last years were darkened by the growing alienation of the Catholic world from the Holy See. . . .

"Nevertheless there were some who read the lesson of history in a very different sense. . . . During his visits to Rome in these years (Cardinal Manning) expressed again and again his sense that a turning point in the history of the Church had been reached, that the old world of the courts and dynasties was dead and that a new world of the peoples was coming into existence. . . .

"It was however in this age that Leo XIII laid the foundations of a new Papal apostolate and began the great work of Christian reconstruction which has now reached its fulfilment in the work of the Papacy in the 20th century. . . .

"But the new apostolate to the nations which was begun by Leo XIII assumed a new character during the period after World War I. . . . After 1914 the whole aspect of history changed. The old securities disappeared and the dangers which Leo XIII had foreseen

suddenly became monstrous realities with which European statesmen were forced to grapple and which affected the life and death of millions of common men. The catastrophe brought the Papacy and the modern world together in a new way. . . . For now it became evident that the cause of the Church was the cause of humanity" (*Christianity in East and West*, pp. 208-211). Thus Newman's explanations concerning the effects of the Vatican I decree on Papal infallibility are seen to be not only without justification, but are a prophesy of the exact opposite of what has occurred. It is interesting that John Henry Newman, the man who did most to make the principle of the development of doctrine more widely understood, should have been unable to recognise this principle at work when he was confronted with an example of it in his own day. That is, the new and more universal authority of the Papacy, freed from the bonds of dynastic privilege and monarchical absolutism, which had sought to keep the Papacy under their control. And for that development, the Vatican decree on Papal infallibility was an essential factor.

The Supra-National Mission of the Church

Consequently, when we witness the movement of resistance today to Papal teaching authority, invoking one or other reason for opposing the right of the Pope to speak with finality on matters of faith and morals, we should recognise that these dissenters are in fact survivals from an earlier age. That is, from an age characterized by Anglicanism and by a narrowly national outlook, in which the broader horizons of the Papacy and its universal character were hidden from view by the distortions of nationalism, jealousy, and self-serving vested interests. The age in which we now live is one where these older barriers and restrictions have increasingly broken down. Therefore any attempt to restore them and to create some inward-looking American Church is bound to result in disaster for such a church and for the nation itself in so far as it is misled by this kind of "Catholic" thinking. In contrast to that lack of vision, what the actions and teach-

ings of the Popes of this present century have been aimed at is best given in this passage of Christopher Dawson:

"This profound doctrine of the supra-national mission of the Church as the center of spiritual unity in divided humanity has been developed and actualized by the Popes of the 20th century throughout the course of their apostolic ministry. In countless audiences and public utterances they have applied these principles to the special needs and circumstances of the different peoples. Never perhaps in the history of the Church have the peoples come to Rome in such numbers and from so many different regions, and in addition a still wider world audience has been reached by the radio and television and all the resources of modern publicity."

"We seem to see the beginnings of a new Pentecostal dispensation by which again 'all men hear in their own tongues the wonderful works of God.' The Pontificates of the 20th century have been a catastrophic period, full of wars and the rumors of wars and the distress of nations, but they have also seen the dawn of a new hope for humanity. They foreshadow the birth of a new Christendom — a society which is not confined as in the past to a single group of nations and a single civilization, but which is common to every people and language and unites all the members of the human family in the divine community of the Mystical Body of Christ" (*Christianity in East and West*, pp. 220-221)

ON "MONKEY-MAN"

If, as Evolutionists claim,
Monkeys once had skill
To develop into man,
Who, what, then is to blame
For downfall of their "plan"?
For they are but monkeys still!

— M. A. G.

Book Reviews

SHORTS

Bernard Smith's, *The British Council of Churches: a warning* (Obtainable from the Author at 30, Clifton Road, Worthing, Sussex; pp. 12; 60p. post free) appears at an opportune time for Catholics concerned at what appears to be the mounting pressure for the Church to link up in one way or another with the British Council of Churches.

The "religion", if you want to call it such, of the B.C.C. and its affiliates is best described as secular ecumenism, which appears to mean the union of all, irrespective of religion or non-religion, who share a common concern for mankind, made manifest, as a rule, in a type of activity that could be described, in the jargon of the day, as on the political and social Left. In the words of the Report of the W.C.C.'s Uppsala's Assembly, 1968: "We recognise the importance of co-operating at every level with the Roman Catholic Church, with other non-member churches, with non-church organizations, adherents of other religions, men of no religion, indeed with men of good will everywhere". Or, again, as Pauline Webb put it bluntly enough in 1977 in an address given at a London Conference co-sponsored by the B.B.C.: "Ecumenical is probably a jargon word to you but what it means is the unity of all mankind and that is what the British and World Council of Churches is working for". The implications within those statements hold nothing but disaster for the Catholic Church in this or any country. We can only hope that realization of the very real nature of these implications comes before it is too late to Catholic participants engaged in current discussions with the B.C. Bernard Smith's excellent pamphlet, along with those listed on its back cover, should prove of great help to all Catholics concerned with this vital question.

It is a great relief to turn from the quasi-political field which the WCC has set itself to that of straight and sober pastoral endeavour. In *Roads to His Heart*, Fr. John Moloney, now Parish Priest in one of Dublin's less affluent suburban parishes, takes incident after incident from

Our Lord's life in the Gospels and presents each in a way that goes to the heart of the reader's daily living. This booklet may be obtained from Irish Messenger Publications, 37 Lower Leeson St., Dublin 2, Ireland: no price is stated. In a booklet that combines most happily simplicity of style with prayerful perception, an American Franciscan, Fr. Leonard M. Puesch, unravels in the clearest manner the meaning and the mystery of the Sacrifice of the Mass. *To Understand the Mass* is obtainable from Fides et Veritas Publishers, Surrey, British Columbia, Canada at \$3.50 a copy post free; \$62.00 for packets a dozen.

Dr. Patrick Dunn of New Zealand returns to his vigorous and forthright defence of Catholic Moral Teaching in the sexual field with a booklet of 136 pages entitled *Sex and Sensibility* and a pamphlet on Chastity, *Should We or Shouldn't We?*, at present selling vigorously in the United States. No price is quoted for either of these publications. Enquiries to the Author at 122, Remuera Road, Auckland 5, New Zealand. Sex that is true is the gateway to love that is true; which is itself the gateway of a lasting marriage. Recently I have seen two booklets entitled *Before Marriage* and *After Marriage*. Both are by Jennifer Kidd and they are made up of excerpts from her book *A Love for Everyday*, published earlier this year at £6.95 by Creative Publishing, "Ashwood", 6 Pembroke Road, Moor Park, Northwood, Middx. HA 62HR. The pamphlets at 50p each I have read and found very good. I have not seen the book so cannot say what its attitude to coitus-traception might be. This apart, there can be no doubt of the Author's deep sincerity and total commitment to the traditional values of marriage and family life.

Finally, from the pen of W. J. L. Burns, whom readers will know of from *The Rosary Gardens* and other publications reviewed in *Christian Order*, there comes a book of 51 pages, very well printed and laid out attractively, which embodies in cross-talk form salient points at issue in the Catholic Church in these post-conciliar years. It is commended and obtainable from the Author for £1.50 post free at St. Ronan's, 1 Lawside Road, Dundee, Scotland DD3 6BP.

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